Open dialectics –

The vocation of a philosopher or historian, or even intellectual function of leadership in the Gramscian sense of a war of position then is shifted to the process of daily life which is then in contingent fashion leading a mass and people which though includes a process of institutional hexes and groups into a process of institutional leadership.

One must note that this is the function of a leader or organiser – he is not in fact organised by the institution or hexes but is an organising function in fact – he is the individual and leader.

Similar to this is Thelonious Monk's life spent in theme and variation first as a leader then as composer, sometimes as intellectual, among the people or in the context of ghettoes – what is called the production syntax of the living figure of jazz.

I mean of course, that therefore the concrete universal is then absolutely universal and singular and this then produces a set of questions before each individual who is that formalism called leader, intellectual or organiser finally even jazz producer and composer or film-maker, writer and militant –

Why is their work? In Thelonius' case work can produce a stressful syntax which is because of the nature of work being labor in fact – in fact I am among the people in a figure – I mean that the boats of Galilee once broke and that produced a stressful few days maybe months – that river of the people was articulated with intellectual leadership which is thus organised into this exact Achilean dance – which will be checked, re-checked, improvised on an calibrated by a medicine which is precise.

I mean though the Sirohian dialectic is off the hook, he just is a doctor and answers it each day – that would be a difficult life which though is recent one year life – finally finishing off – with a stylish remark on psychoanalysis and Milner.

He means one should always be inspired to live – Soul power to all.

II

Minor issues which then is a dialectical transition to in fact a perfect intellectual life is then the organic intellectual who is finally describing the dialectical puppet and dwarf of capitalism and intellectual leadership as in fact a process. The method, exposition and system of dialectics then is a process as well not to reify method, but in fact method also exists – the common crisis in life is then surpassed with some dialectics – that in fact recovery in healthcare is then truly dialectical as details of Greek shipwrecks which are also boats and such crises which are historical crises in health which creates a despair in Kierkegaard's sense which means of course –

"A man is always overcoming his crisis by writing and by going for walks but also by cognizing more.' This adage then argues that one is in a dialectical move towards perfect life – that the crisis is overcome by the boat oar – which means in fact the crisis is like a wave which requires a wave-length but is also in Sartre – life as witness to writing.

III

Totalisation then – from a crisis in minor senses to in fact its overcoming and living well – the process is just the dialectical opposite of the process of a minor crisis becoming its opposite a life well lead – in totalisation this just means one must totalise – that in fact life is a perfect rendition of looking up a phone number and writing in history – that the historical process of in fact in 1910, a man in Venice who is in a piazzo and this then totalises to history passing him by as workers resist and masses demonstrate – this totalisation means one is in fact a brilliant writer and lecturer in life – life totalises this argument on crisis.

IV.

What is this crisis? The process of a life getting a delirium, or even a sense of something like a crisis, the perfect happiness of an intellectual's life getting a sense of something like a wave of crisis in different renditions of amiss things – this then totalises again – a person knows himself to be fine but also to be very fine in fact – this then is a process of dialectical transitions – the transition is a wilderness – something I once wrote – the passegenwork of a building with its arches and complex arches and even doors and all of that now getting simpler now more difficult – in Islam of course the period of transition called Edenic – which means it is all just as ancient traditions argue in small rooms of Paulinian life – that the news is just a fragment of eternity – which is a monastic secret – is the Kitara player finally whatever singularity. It means at all means – that in fact the small Paulinian life is Christian and even a Buddhist life – which proves that in fact – the scripture sees Christ in Jerusalem and fighting the Roman imperialists – this then is actual life spent walking around smoking and freeing up the rhythms of life – all of this in Judaism is the spiritual happiness of in fact Kingdom come – it means in fact that a crisis is led to Eden after all – what one calls the spiritual Reason for this rendition in-itself as for-itself – that passage is then wilderness – which in Hyppolitean means that Greek comparative historicism from boats and oars of Christ to in fact our present spent in alienated distress and longing for love in waves of crises is always compared to the Shiggurat of Hippias as life well contemplated. It means in fact all of this is materialism – the theological fragment matters more than just the lived experience – writing is an art in Scripture – believe me says 'Alena' we are from things to God.

V.

Islam then is a promise to a lover – that revelation will be again and again. One is always living well, because of the promise that health keeps. Judaism then is always spiritual – it enjoys the crisis in Chess games – that in fact the move to the crisis is just to prove another move in steps – steps of course are followed as failure, but of course, we do not fail. Paul then argues, in Damascus, that we live well. All of this is Paulinianism, that in fact my crisis in health is an act of Scripture.

When a man was once in 800 BC, sent to his house, his answer was 'write scripture.'

Reverend Valsan Thampu once meant an exegesis solves life – the patient work of reading, writing and reflecting – that then follows Christ too much, into the walk of outside and living full spirit – which means to have the whole fun of life – is what becomes the Christian spiritual message – we are free, Inara. Sirohi of course in Greek and Spanish letter is a philologist – he is lecturing to the heights of his Wittgenstein – he means one will answer the question each day and that is the patient work of love – all of this is life – its passage to Old Testament is the minimalism of St. Matthew who is Christ, that in fact one can enjoy freedom from him – his is Isiah's guide.

I mean he says 'I got peace like a river.'

Ulama Khomeini argues – the Prophet is a simple professor in the Quran – but in actual fact he is a revolutionary. He is also I fact an image of Spinoza – he is busy sculpting a perfect diamond.

Judaism is more profound – it is of course about in scripture more than his behaviour which we like – something like a criticism of the world – he is asking people how they handle life – I am busy in Torahnic metaphor coming to life as it were after a small healthcare incident – a small issue happens here and there – what if it happens to you, how then will we live. I mean he is all about the cure – a searching man for cures – the analyst needs this – the people will be freed, and I am that Paulinian.

VI.

Poems then, or poetry – it answers this crisis with an Infinite dip into Existence or even a sense of a conversation –

'What is this crisis exactly, I would argue it is a small issue that happens here and there to you also some difficulty in the long lecturing which is always the case though.'

‘My answer and view is that life is perfected, in a sense of an infinite answer – that in fact its minor crises, which resolve, like a contradicton that resolves – the resolution of the crisis is what is happening – writing is that act.’

VII.

Buddhism then argues that one is in a crisis to be overcome definitely by scripture and by a life following that path. One has lived well and happily and that is Nirvana – one is still in that spiritual happiness always answering the problems with a higher answer. One keeps living this way.

In Hindi then of a saral type – ‘Kya karein is dikkat ka? Mere kehne pe, sirf kavitayein aur unka asarvarar.’ This is what solves it, a type of observation of poetics and scripture which then is the Satya Buddhism of in fact following a path of writing, reading, and reflecting which is then the answer afterall.

VIII.

Islam argues that the Prophet is a common individual, who then is well-read, in fact about letters and numbers, and is also well aware of the Quran, which argues about a man who in the first sense encounters God, paradise and women in love, who he heals and then becomes a revolutionary as well, and his suffering is only a part of the process of winning a victory – this then is the process which is simply his motifs all through – he is always in some case of medicine or in the health incident like a philosopher of health who then solves and dissolves the issue again and again – which then becomes one day a fine day – the few days in Irtiqa or transformation is then a difficult process but also with grace and victory – this is the immanence of success and failure, till success necessarily wins – to edit a film on him is to see a man reading and writing and covering doctoring and joking and dancing in the process of what a social commentary in added value and subtitles reads as the problem of revolution, delirium and healthcare crises people in revolution are going through and even can happen to them without the Prophet – he is busy judging the victory at all times. He thinks perfect life is distant by a few days, maybe a week, but this process is also spent in reading and writing and reflecting – weighing as it were – the two points – a point in crisis and a point after crisis and in good health being simply a reflection he has as his own thing – ‘Perhaps we should see it in a different light – the whole problem is Franciscan of course – just the monastic life offering a few berries to you when the picking season completes, that small season of waiting for the harvest is when in fact the medicine arrives.’

Judaism is busy wondering what is Spinoza about Sirohi – is he just busy refining the process because he would answer it all by a simple attitude changing or what he means is immanent about himself – that I am fine and humorous.

IX.

Christian life is then a simple monastic discipline – it is simply about the daily life and this then has a number of baths, dinners and even good health plans and even Bible, Quran and Torah being read and lived to – even the Pope is looking into the affairs.

‘The monks are busy gathering in the courtyard and hanging their news and geography paper on the wall – they have read the good news of course, that Sirohi is afterall recovering, they believe that is a long process and is part of the development of the Christian life, it is filled with music and commentaries and writings – it is finally the news as in Damascus, this way, we pled a Resurrection.’

X.

Theses on Althusser and Spinoza

I. Language

In fact the intellect perceives language as a ladder which then is climbed as a process of recovery – that in fact one was in deep trouble in language, imagine also crime or bad health hospitals in this process, then one steps on the ladder and makes it abstract – the language captures the process as mind-applied and whirlwind in fact lived as mind – the phenomenology of Spirit – is in fact the intellect as Spirit – he is asking the question – what is health, what is lived experience, what is the period I nail as always – one month usually, I am in the fourth day, the organisation of the process is impeccable though also with some contingent suffering – the process is the black man running in speed to prove healthcare, in Sirohi the measure of speed is then German Idealist – he is busy curating and this is how we are absolute even when I am killed.

II. Eternity and Duration

The co-existence of virtual eternity and actual duration then is the mix of happiness and sadness called joy.

III. Joy

Joy is laughing while suffering.

XII.

Monastic rules –

I. Form of life
II. Whatever, whatever singularity.
III. I love you as such, and absolutely.

I mean then as such, one can see Sirohi in his road smoking and drinking tea – as such.

The problems of life remain for Sirohi – Badiou argues, the problem is this love for life, and this joyous Spinoza attitude which makes it like lighter subjects of his lightness – he thinks he is just not expressing the expression of joy – that is called the problem of Hegel, when the person is at one hundred percent all through and he is busy suffering at times because he is lost his la-langue on it – like what he said object a is an obstacle in talking. A talking would be all.

‘Franciscans arrive at the monastery, and arrange their table and talk among each other, they are deliberating the topic of geography – in Lystra, the people won their life, and Sirohi is their leader – I call this Of Gods and Men.’

‘The monks are observing their discussions on health, it is at one hundred percent and a subjective delusion as well, which though is the most efficient written piece on the meaning of dialectics as well. We are busy reading the news – Infini, actual y concretimaun, et le problema de un fragment, solo un aspect, que es minimal. I am arguing he is perfect, with a minimal problem – that I call Christ with his bags in a room, which has one paper on this issue, he weighs as important of course – learn to be intellectual and that is all.’

XIII.

Sebastien Kappen, of course writes of Christ and his life, in a room tragedy and he then walks out and listens to music. The profound figure informs us – what is life in Christ, it is just this simple life, which then becomes Biblical – the process of Sirohi as Paul in a modern suit and talking to Christ in Basra, he is simply reflecting him – which includes us and the Pope in one long edit, and is scenes of Christ walking among wheat fields and raising protests. All of this is cinema – the meaning of it is – we walk the path which is not made, but is actually a simple being-there – just the process of working on the material humano – which is not militant but is Christ like.

Christ is someone who answers ‘Your pain and minimal crisis, is for the people. And will heal when in fact joy is at its highest, something like a process of music – it keeps being like that.’

XIV.

Kabbalah.

One who is simply walking, talking and bantering through a crisis.

I edit this film – As Ambedkar is arguing, something like my whole life is spent in depression. With Sirohi we find freedoms of all kinds. He is free, but just going through a small issue. He thinks it is a problem of language.

Modern Indian history now –

Working class strike, and popular front agitation as well which then is how the process is simply that.

Sirohi is working soon, but is busy writing – see him as one would a revolutionary.

He is busy in fact living life, but actually Marx argues, one is simply a objective process of subjective reflection - which means keep being a working intellectual – one statistic is at hundred percent, and another indicates virtual problems, a third indicates perfect health and a small delusional reside, like that I group together a jazz variation on the theme of intellectual life with a small variation that it is in fact writing that cures along with talking. A number of Wagner’s preludes say in fact that there is a small process of music in the movement of things, that one is simply musical about Capital, that accounting process, which then produces a symphony – what then is health, it is just musical. The small crisis is how to re-arrange as jazz argues the process in a different Franciscan light – in its light one sees that he is simply fine with some bad rhythms, which then argues it is just rhythmanalysis – but in fact it adds, he is fine, and is busy living life as a serious person.

You see a person is too serious, Beauvoir meant about Sirohi. He is just serious all through, he is also light though. And so he is waiting for, the process to unfold properly – then he will celebrate.

XV.

Milner argues that the process of expression in Spinoza mediated by the problem of talking in Hegel, which then is simply talking and bantering in some heroic assertions is the figure which then is Sirohi at his best which is in the Quran as his final figure in Khomeini’s sense which though in Sirohi is more dialectical – it is about the impasse as well which though is more like a hurdle that he doesn’t recognise, he says it is not the process of dialogue enough with Sirohi according to other people from Islam – dialogue isn’t happening enough. His lovers from Palestine and other places in Arab culture think that he should be more expressive as well. Sirohi is busy being a Prophet to a few families in Islam – he answers in Said in fact that healthcare is simply playing the piano each day.

Milner then proceeds to arguing, that the truth is structured like a language in Lacan – in Sartre Sirohi adds, truth is a dream and surreal thing called language – but actually in Sirohi – it is all just that style of language.

Milner means here something very precise, something unfathomable, something like an Event in philosophy – he is just waiting to talk like himself.

XVI.

Isiah is busy working out his plans for Tel Aviv and adds that Sirohi finds theology to be utopian in this sense that one visits Israel for that recovery in this sense he is working on.

Isiah and Isikiel argue that in fact he has recovered yesterday in fact and has a problem of being a talker who is having sex with women and is Jewish in his hesitation like Mohammad and this then expresses itself in perfect genius and has periodised the only crisis in his recent year, which though receded objectively six months ago and has had a small issue in recent one month periodisation, which means he is free.

He is actually free but leading some bad rhythms which is a piece of cake in Marie Attoinate sense to the poor that Macron believes in.

XVII.

Subjective and Objective developments of society then is the process of History and its totalisation which though has a healthcare process within it which can be more subjective and more delusional than expected which means in fact the psychoanalytic attention to or the correct liberal life process frees a person entirely by following either – a) creative experimentation or b) objective research without philosophy which in turn acts upon the conditions of distress as in fact the life of Spirit which judges its three moments each day till there is infinite judgement which then is simple – in Sirohi it is Incubism for delirium, and that is rare in fact so in ordinary cases it is just in fact research judgements and the passing of reflective judgements again and again till victory – like a game of patient, arche Chess. Scholem of course remarks on the nature of contingency per case in fact which has only a general structure which follows though a case which has a Jewish prospect within it – it is always the same case.

In Sirohi's life either followed as youthful in fact sports and swimming and conversation on the phone, or in fact sex, style and philosophy or research or even jokes to simplify matters in divine English humour traditions.

XVIII.

Phenomenology of Spirit in Revueltas is about the act of a person in a tragic stare of the oppressor who then is his reflection, and this is the image of an archaeologist who finds and discovers in the archaeological survey a number of hidden cities which then is Inca and even long histories of the medieval period which then is its development – the surprise and awakening one has in this sense is the Spiritual life of a person – he must always be in archaeology.

The mind is then confronted by delirium in the French structuralists, and this shifts back to Mladen Dolar who accounts for the process of healthcare as essentially reified and hospitals as reification, compared to the Spirit category that Sirohi reveals in his reading of Der Phenomenologie des Geistes – that in fact there is a problem of reification in hospitalisation for the person. Instead trust Spirit, and the category unfolds as scenes – with a few coughs and hick-cups and jokes splattered all over it as the essential Chaplin series of the voice in Sirohi.

Accounts, rates and exploitation, wages, historical forms, culture and even syntheses of objective and subjective	Looking good.
Objective rates are high, Subjective is also treated in the Spirit sense of Spectres of Hegel by Althusser at least, but more in exegetical fashion for now, in the future more Hegelian perhaps Kantian and Sirohian formalism.	Excellent!